

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, APRIL 11, 1912

NEW SERIES, VOL. XIV. NO. 16

Kingdom Briefs.

Dr. B. A. Shepperd reports that the Lexington church has a large and delighted congregation to hear Brother Funderburk and that they are preparing to build a new pastor's home immediately.

A great many brethren in attendance on the State Sunday School Convention last week honored The Record office with a visit. It was quite a busy time with us, but these brethren helped to make the work pleasant and burdens light.

Miss Margaret Lackey at Clinton accepts the office of Corresponding Secretary of the W. M. U. She knows more people than almost any woman in Mississippi and numbers her friends by the thousands who will give her an open door and most cordial support.

The Tupelo pastor writes a very complimentary letter of Brother J. L. Hughes who is working for The Baptist Record, and says to the brethren of North Mississippi that a visit from Brother Hughes will do their people good. We propose that those who work for The Record shall work for and help every interest of our denomination.

Brother Jas. B. Leavell will assist Pastor Morgan in a revival meeting at Brookhaven beginning on April 7th. The singing will be led by chorister Scholfield. May the Father richly bless their labors.

On the fifth Sunday we were with Pastor Phelps and the saints in Canton. In spite of the rain we had a good service and many spoke of their interest in The Record, and new friends were added to our list. They have a Baptist deacon for sheriff, Brother Melton, who headed off the applicants for near beer licenses by getting a petition signed by a large number of voters expressing their opposition to it, and the applicants withdrew. Pastor Phelps has been doing solid work and there has been a distinct improvement in the spiritual atmosphere of this church in the past few years. The Baptists are said now to have the best congregations of any church in the city.

A letter from Brother N. A. Moore, of Tula, speaks in high terms of Brother A. T. Camp who has just resigned at Northport to do evangelistic work. Brother Moore speaks from personal knowledge and recommends Brother Camp most heartily to preachers and churches looking for help.

W. E. Farr is helping Pastor O'Bryant in Hattiesburg in a meeting, and quite a number have been converted. Let this and every similar announcement be a summon to prayer. This church is close to the Mississippi Woman's College and many homes elsewhere will be interested in it and affected by it.

At Mt. Pleasant church near Bogue Chitto, nine Baptist Sunday Schools had a fifth Sunday rally. Forty representatives were in attendance and the church had dinner on the ground. Thirty-seven had completed the teachers' course and will get their diplomas. This is good news from the daily paper.

Last Sunday the editor preached for the church in Water Valley in the absence of Pastor Stone. There are some royal and loyal souls here. The church like every other interest in the town has suffered badly, on account of the strike and some other things, but the grace of God is sufficient for them and will bring the cause triumphantly through it all. Some of these Baptists find The Record indispensable in their life and work and many more of them will read it hereafter. Brother J. L. Hughes remained with them to put the paper in their homes. Brother Stone will remain in Palestine for a short season, and return to his work better prepared than ever.

Only Three More Sundays.

The time before the books of the Foreign Mission Board close is growing very short. Only three more Sundays remain for the present campaign. Up to the 4th of April the Board has received \$243,283. Nearly \$400,000 more will be needed to meet all obligations. In other words, it will be necessary to raise about \$125,000 for each of these three Sundays.

Many encouraging reports are coming to the rooms, but it is evident from these figures that the most glorious work ever done by Southern Baptists must be done during these remaining weeks.

Mississippi has given up to date, \$10,199.56. Her apportionment is \$38,000. How unspeakably important to our foreign mission work are these three remaining Sundays. Let them be days of prayer and effort. Let every church see to it that its contributions are promptly sent in and let every church be sure that its offering is larger than that of last year. There is no other way in which we can be sure of success.

Foreign Mission Rooms, April 4, 1912.

Signs of Promise.

The three largest givers this week are Hattiesburg, Blue Mountain and Clinton. These places are the seats of four schools and not only what they give in money for the progress of the kingdom, but in what they accomplish otherwise are object lessons that tell much in that direction. Their aggregate in gifts makes \$1,150.00. Vicksburg 1st rounds out to date \$98.05, and Vicksburg Calvary sends \$50.00. Pittsboro is building a house but will not allow the present strain to pass without taking part and so sends \$84.50. Sontag did a great thing last Sunday when the subscription went beyond the one hundred mark, making the pastor so happy even while a tear glistens in his eye. "I cannot afford to wait until the last Sunday in the month," says the pastor at Derma, and so he made a personal canvass and was rewarded with \$40.50. I wonder how many more will bravely set out on a personal canvass and see to it that his churches do not fail?

McHenry made large advance over any previous year when the church gave \$63.00. Tylertown, far towards the south, sends good cheer with \$134.00, while her baby sister at Knoxo, close by, sends \$24.05. New Zion sends greetings with \$40.00 to show interest in foreign missions. Louisville goes ahead of last year with \$158.00, and Charleston comes to the rescue with \$81.92. Richland listens to D. J. Miley preach and hearkens to the mission appeal with \$33.00.

Here are a group of churches in the 20's: Ocean Springs, Oma, Beulah, Hebron, East Fork, Handsboro, Rockport, Shady Grove, Long Creek, Juka, Pleasant Ridge, Big Level, and another group in the 30's: Bethel, Silver Springs, Holly Springs, Anguilla, Summit, Springdale, Beulah; and another group in the 40's: Hebron, Cherry Creek, Lumberton, D'Lo and Sardis.

The first week of the last month is gone. The weather was bad on Sunday, as it has been all the year, but we have no control of the weather and ought to be thankful on this score, but in spite of weather conditions some pastors and churches have been active and anxious to do all they can for the cause. May I urge as the days go by, do not fail to take collections for missions. If you risk all by waiting to do it at your appointment and lose, then see to it that it is done by personal canvass. As the paper goes to press, I am sending the Home Mission Board and the Foreign Mission Board \$1,000.00 each.

A. V. Rowe.
ENROLLMENT CARDS—Do not put off your request for enrollment card if you are going to the Convention. Send your name to Brother Rowe.

CONTRIBUTED ARTICLES

Weekly Sermon.

THE TWO COVENANTS

By J. L. Phelps

Text: Exodus 3:19. "Therefore then serveth the law." The wherefore is based on the foregoing statement that the covenant of grace preceded the covenant of law by 430 years; and another statement that no man can be justified by the deeds of the law; and another statement that we are not under the law, but under grace; and another statement that he received the spirit through faith, and not by the deeds of the law. Hence, the pertinence of the question, "wherefore then serveth the law?" What purpose do the law serve?

Let us first to get the scene before us. I mean the scene of the giving of the law. There is in Arabia an historic mountain towering up something like six thousand five hundred feet above the level of the sea. That mountain is called Sinai. There Moses was prepared for the leadership of the children of Israel, and it was not far from there that the last four years of his life was spent. It was there that Elijah came after he was driven away by the threats of the wicked Jezebel, and like Moses, fasted forty days and nights. And I believe it was there that our Savior fasted forty days and nights after His baptism. And it is certain that Paul spent three whole years here in preparation for his ministry. The time when the law was given was 1491 years B. C. The children of Israel were encamped on the level plateau at the base of this mountain, and the pillar of cloud that went before them rested on the mountain. Therefore then serveth the law? Why was it given? Well, the people of Israel had wandered far from the land of Abraham, and now being delivered from 430 years of bondage in Egypt, and having been trained through hardships and trials, and being made to feel that in all of these trials, God was sufficient to deliver them; He now while great clouds gather over the top of this mountain, and mighty thunderings are heard, and the blackness is gored by the vivid flashes of lightning—a voice that everyone could hear distinctly, the most penetrating voice that ever fell upon human ear, made an overture to the people, and that overture was this: "Will you enter into a covenant of life with God?" God will announce so that you can hear every word He says, just what you will do on your part to carry out this covenant, and He will announce what He will do on His part to carry it out. Now, will you do it? And the people said they would. And God said, take three days for preparation; let everyone wash his body, and wash his clothes and come clean before God, and do not come until you hear the

sound of the trumpet. No earthly lips will blow it, but the sound cannot be mistaken; it will be the sound of a trumpet, and when you hear it, come up and stand before that mountain, and God will come down on that mountain; but don't you touch it, and don't let a beast touch it; you won't see any similitude of God, but you will see evidences that He is there, and everyone of you will hear what He says. And so on the morning of the third day, when the mountain began to quake and tremble, and to stagger like a drunken man, and when the blackest clouds covered it from the summit to its base, and when the loud thunders began to reverberate throughout the peninsula, suddenly, clearer than the thunder, rang out the unearthly sound of the trumpet, and the record says that it waxed louder and louder and louder. There will be no trumpet sound like that until the archangel blows the trumpet that shall wake the dead. And the people came and stood before that mountain. And from out that cloud came a voice, and that voice pronounced ten words, ten commandments we call them; and the people became more terrified at the voice than they had at the sound of the trumpet, and they besought Moses that they should not hear that voice any more. You go and commune with God, and come and tell us. Moses also said I do exceedingly quake and tremble. And so Moses sent the people back and he went up and communed with God; and God told him the ten words, and God took two tables of stone, perfectly smooth, and on it with his own finger he wrote the ten words in the Hebrew language, and in the meantime Moses had written them. It was Moses' copy that the people had. God's copy was for a different purpose. Moses wrote the ten commandments and all the elaborations that God announced to him during the forty days, the ten commandments being the constitution, and the elaborations being the statutes derived from them, and all of the enactments in Exodus, Leviticus, Numbers and Deuteronomy, are statutes derived from the constitutional law, all of which are harmonious with the ten commandments, and derived from them. And on a day appointed, the people again came before God, and Moses read to the people from his copy, both the constitution and the judgments, and an altar was erected and sacrifices were slain, and the blood of the victims were sprinkled first upon the altar and then upon the book of the covenant, and then upon the people, and by this solemn ceremony the covenant of life records upon the part of the people with God was ratified. This covenant that they should keep every one of the ten commandments, and the subsidiary legislation growing out of them. And they agreed that if they violated any one precept that the covenant was broken. They

admitted the solidarity of the law, and that he that is guilty in one point is guilty in all; And that he that was guilty in one point had incurred the penalty of the law, which was death. They recognized also that the commandment was exceedingly broad, and takes not only cognizance of the overt act, but also of the heart, for the law is spiritual. When that covenant was read, and blood was sprinkled upon the altar, and upon the book, and upon the people, all the people to it were bound. God was bound to it by the blood on the altar, and the people were bound to it by the blood on themselves. And Moses tells them plainly, they that do these things shall live by them, and whosoever faileth to do any one of them shall die. I call heaven and earth to witness, that in this book of the covenant I have set before you life and death. To obey is life, to disobey is death. This was a solemn engagement ratified by blood, and the people said, we will do this, and we invoke upon our heads, and upon our children the penalty for not doing it. Well, what part, then, did God's copy amount to? I told you that He wrote His upon tables of stone. God's copy was for a witness, and when the people had broken the covenant, the tables of stone were also broken. And then Moses came and pleaded with God, and said blot my name out rather; he meant everything he said. In this Moses was a type of the redeemer in that he offered to die for the people. God forgave the people that breach, and the covenant was renewed, and the same solemn ceremony was gone through with again, and God's copy, the witness, the tables of stone, were placed in the ark of the covenant, and when the nations ultimately and permanently violated that covenant, then went away God's copy, and no man knoweth what became of it, and it does not matter. It would serve no purpose if we had it. We have Moses' copy; God's copy was a witness of the compact, and the compact being broken, broken is the tablet of the witness.

Now comes up the question of our text, before the law was given was there not a way of life, through mercy held out to the people? And was not that way of life through faith? Yes; wherefore then the law? Why were the people permitted to enter into such a covenant? God knew they would not keep it. God knew that on account of the weakness of the flesh they could not keep it, only one ever did and that was the man Christ Jesus. Wherefore then the law?

Now, I ask your patient attention to the following thought. When we say law, we of course mean the law that was then promulgated and written. The promulgation of those ten words and the writing of them by Moses did not create the obligation they imposed; the obligation was already there, but the people did not know it. Law is not law because it is put in the form of a statute, but it is put in the form of a statute because it is law.

The intent in the divine mind of the Creator when He brings a being into existence, is the law at the last analysis that governs.

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spired apostles tell us that the saved are not under the law, but under grace. Does that mean that when the law says that thou shalt love God, that I am not bound to do it? and that when it says honor thy father and mother that I am not bound to do that? Does it mean when the law says thou shalt not kill, that I should not restrain a murderous hand; or when the law says to remember the Sabbath Day to keep it holy, that I am not bound to do it? No, it means that Christ's redeemed are not under the law as a covenant of life. You do not come to that mountain and enter into an obligation that if you fail in any particular, you are lost. You are not under it as a covenant of life, but you are under it as a standard of righteousness; the law of God enjoins everything that is right, and prohibits everything that is wrong. Jesus Christ's life here in the flesh was a living exemplification of the righteousness of the divine law. And everything that Jesus Christ did in the world was to bring His people into harmony with the divine law. Not one jot nor tittle should pass from the book of the law until it was all fulfilled. I mean to say Christ's work on earth, all of it, the obedience part of it, the dying part of it, the sacrificial part of it, the intercession, the whole of it from His birth to His glorification is designed to bring His people into conformity in life and action to the divine law. You do not by faith make void the law; it is the object of faith to bring you into conformity to it. The first thing that the Holy Spirit does for a man is to convince him that he is a sinner, a transgressor, and when the spiritual nature is changed in regeneration, it gives you a disposition to want to keep the law, a desire to love God with all your heart and your neighbor as yourself—that is the object of it, that is the mark of grace. You no longer say, I do not love God, but O, now I love him. You no longer say, I hate my neighbor, but I love him; I am grieved that I do not love him more. I am failing short in keeping the commandments, but your mind, your inner man, is in harmony with them; your mind approves them, you wish you could do it, you want to do it; now comes in the next work of grace, and that is the work of sanctification, and what does that do? That makes that man want to love God more and more; that makes him love his neighbor more, that process goes on and on until death, when that soul goes into the presence of God. Paul said, thou art coming to the spirits of the just made perfect, why those souls in heaven love God, they are in perfect harmony with the commandments, while that body sleeps, and moulders and rots in the grave it may be for ages, but by and by that trumpet will sound again, and Christ in His glory shall come again, and these dead bodies shall wake up again; in what condition? They were sown in weakness, and the law could not be performed on account of the weakness of the flesh. They were sown in weakness, but they are raised in power. They were sown in dishonor, but they were raised in glory; they were sown in corruption, but they shall be raised in incorruption; they were sown

mortal, but shall be raised immortal. And now that body like the spirit is in complete conformity with the law. And Sinai might frown in clouds of ominous blackness, and growl in thunder and glare in lightning, but that raised body, reunited to the soul, could come up and say, O, Sinai, I am in perfect accord with every requirement you make. I say that the object of Christ's death is that you may escape the penalty of the law broken but not intending to turn criminals loose; not intending to pardon a man and turn him loose a thief, not intending to snatch murderers and thieves and adulterers from the jaws of death and turn them loose in their vileness. But to make them pure and holy and just. That is what Christ does for us. Now, you may see the truth of what I said, that the law was the intent in the mind of the Creator when He made man. What the law could not do for us, because of the weakness of the flesh, divine grace has done, bringing the child of grace finally, and ultimately into conformity to every demand of the law. So our Redeemer, working through the Holy Spirit, to refit His people inside and out for perfect conformity at last to every requirement. So faith does not make void the law, but establishes it. Neither is the law against the promises. But Christ hath redeemed us from the curse of the law being made a curse for us. And those people who turn away from Christ in their unregenerated nature and in their unbelief say they do not need Him, deserve and certainly will receive the eternity of hell. And that man is a rank anarchist, and an advocate of social rottenness and world destruction; who says I do not need Christ; I need no atoning blood; I need no Holy Spirit regeneration. I believe in a man bearing the penalty of his own wrongdoings, and I stand on my record. Well, let him stand on it, and if that law does not show him to be exceedingly sinful, and lost and doomed to everlasting despair, then there is no such thing as manifesting the power of light. God could not—I speak it reverently—God could not save a man and leave him a bad man; He could not pardon a man and turn him loose a criminal on society. If He saves him, it is by the works of grace alone, and that is the salvation that lasts throughout eternity. It is the people who are trying to be saved through the works of the law that are apostatizing and being lost. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God; for if righteousness came by the law then Christ is dead in vain.

Brother J. S. Berry has been mingling with the brethren of Tishomingo Association and reports that these Baptists will give double the amount asked of them for foreign missions. The churches at Corinth and Booneville have already given, as much as the whole Association was apportioned. Pastors Harrington and Buchanan are great pullers, and there are others.

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WAS JESUS A TEACHER?

There were certain people from whom, or certain conditions under which Jesus refused the title of teacher. He was not a rabbi among other rabbis. When Nicodemus came to Him at night and attempted to pay Him a sincere compliment by saying "We know that thou art a teacher come from God for no man can do these signs that thou doest except God be with him," His reply was to the effect that Nicodemus didn't need a teacher but a new nature, and that would come only by faith in the crucified Son of Man, and before He had finished, spoke of Nicodemus as "the teacher in Israel."

When the young ruler came to Him with great respect and spoke to Him as "good Master" or teacher, Jesus did not accept that and replied by saying, "Why asked thou me concerning that which is good?" This was not modesty. On the contrary He said that was a thing for God to answer, proceeded to answer it, concluding by telling the young man to follow Him. Like some people of the present day, he wished instruction and not the Lordship of Jesus.

Jesus is never teacher till He is Lord. He repudiates the flattery that ascribes to Him the honor of being the world's greatest teacher. He will have none of it. To His genuine disciples He was and is teacher—the best, the greatest, with authority. To them He said, "Ye are my teacher and Lord, and ye say well."

To the binary men of His time He was not even Messiah in their narrow perverted sense. He was not merely David's son. He is David's Lord, and He shows

from the Scripture that David had called Him Lord. Let us beware of the present day heresy that accepts His teaching but rejects His person, that praises His words or example, but declines His authority as Lord in the life. He will have none of that homage that stops short of the worship of Thomas who in absolute faith and surrender exclaimed, "My Lord and my God!"

DISCIPLE OR CHRISTIAN?

This has nothing to do with the disputing about names. That may be left to newcomers in the ecclesiastical firmament whose position and doctrine and very name is yet a matter of dispute. But there is a real difference between a disciple and a Christian. A disciple is a pupil; a learner, a beginner. He maybe and probably is a Christian just as a recruit is a soldier or as we call a pupil a scholar. His knowledge is crude, his conception of Christ immature, his ideas of duty undeveloped, his vision contracted, his doctrines may be erroneous, but he is on the way, in line to be and to know and to do.

"The disciples were called Christians first in Antioch. Now they came to themselves and their own. They discovered their place in the world and their duty to it. They were Christians before, but they had never been called so. It is not certain whether they called themselves by that name or whether others called them so. But the name was seen to fit and to stick. The church had reached the period of adolescence like a boy at twelve or fourteen and was coming into manhood. Individuals had broken away from racial narrowness and given the gospel to the Gentiles but here is the first time a church had heard the cry of a lost world and sent men out to answer it. They passed the period of being mere recipients of the grace of Christ and sent out men to be ministers of His mercy to the lost. To be Christian is to have the Spirit of Christ, to be a member of His body, to be doing His work. The word Christ means anointed. He was so called because the Holy Spirit was upon him. "The Spirit of Jehovah God is upon me, for He hath anointed me to preach." The anointing of the Holy Spirit was for special service, as in the case of Aaron or David or Elisha, a priest or king or prophet.

We are proud of our schools, State schools and colleges owned and operated by the denominations, private schools and even the little "piney-woods" school on the hilltop, remote from town. All we have we thank God for them; but in the midst of this wave of education and building new school houses there is not enough attention given to character-building.

The football teams and baseballers that go from one school to another to play, have but one purpose and that is to beat the other fellow, and it matters not very much how it's done, so we can win.

The pious teacher sees this and deplores it, but cannot correct it without the help of the parents. Large farms in South Mississippi going to rack, but the court houses and jails are being enlarged.

We rejoice in the history we have made

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and are making as we have said, in church buildings, Sunday Schools, Baraca and Philathaea classes, B. Y. P. U.'s, hospitals, orphanages, and the effort to send the gospel to the ends of the earth—but one thing in the scramble to build those things that we have ignored and seemingly forgotten—and that is old-fashioned piety and godly living.

Elder Willis Fortenberry, who preached forty-three years to one flock in South Mississippi did not say much about education or missions. This was a mistake he made. He ought to have lent his splendid influence to the building of schools and world-wide missions, but while he was amiss in material development he did develop his people in downright, old-fashioned goodness. I was there last summer in their annual meeting, and I saw more piety to the square acre than I had seen in a long time.

Don't let us slacken our gait, but rather increase it on all lines of good work, and in every phase of missions, and every effort toward Christian education, but my plea is that we stand in need just now to stress simon-pure religion, and clean living a little bit more than we are doing.

J. H. Lane.

McComb, Miss.

The Two Goats.

(Lev. 16:7-10)

By J. W. Lipsey, A. M., D. D.

In the ceremonial worship of the Jews in the tabernacle, in order to represent the death of the Cross and the removal of sin, it required two goats, one to represent each act of our Lord in His redemptive work.

For convenience I will designate the kids as No. 1 and No. 2. No. 1 was selected for a sin-offering, and No. 2 was selected for atonement.

In the symbolic acts of Christ representing man as a substitute there were two distinct acts to be performed which could not be performed by one sacrifice, or one goat could not perform. These symbolic acts were external and could not represent invisible work which Christ had to do for man's salvation. The death of the Cross was a visible act, but the removal of sin was, and is an invisible act to the natural eye.

1. Goat No. 1 was in ceremonial worship, symbolic of Jesus Christ as the sin-offering. In the Jewish worship this goat was a "like figure" to the Lord's Supper in the Christian worship. The two figures pointed to the one substance that is Christ's death on the Cross. The second goat, Azazel, (remover) symbolized the Savior as sin-bearer or remover of sins. The first kid gave satisfaction to God's divine government as just, holy and true, but this sacrifice did not relieve man from his sins of condemnation. In the ritualistic worship, the second kid symbolized the Savior, on whom the iniquity of us all is laid. On account of these two acts there must be two goats, not to represent two persons but the two acts of the one person.

This sin-offering kid, for about 1,500 years, was the constant symbol of Him who was to come. This goat stood for every

but ceremonially symbolized the removal. It is dangerous to miss the substance and grasp the shadow. Baptism is not a condition for the remission, but it is a means for proclaiming the removal of sin. As the live goat was the removal of sins under the Jewish worship, so is baptism under the Christian worship.

"Here is a sharply defined difference. I have written it designedly. Acts 2:38 has not yet been interpreted. The words 'eis aphesin' are connected with 'be baptized' and endless confusion has been the consequence. The form of words, 'baptism for the remission of sins,' is current among us, and is the cause of great misunderstanding.

"What is the sense of the words 'eis aphesin'? Pardon me for saying that the form of words 'BAPTISM FOR THE REMISSION OF SINS' IS ESSENTIALLY ROMISH. Now, eis aphesin does not belong to 'be baptized' (Acts 2:38), but to 'Iesus Christou' Jesus Christ. I shall give you proof of this that will satisfy you. Go to any Hebrew scholar in your city and request him to look into the Hebrew of Lev. 16:26. The word that is translated 'scapegoat' is azazel. Then take the Septuagint and read the same verse—the 26th—and you will find that the Seventy have translated the Hebrew azazel, which means 'scapegoat' by the words eis aphesin, the very words found in Acts 2:38.

"NO ONE BELIEVES IN BAPTISM FOR THE REMISSION OF SINS. We have been charged with believing it, and we deny it, affirming that remission is found in the blood of Jesus. This is true—Jesus is the hilasmos and the aphesis; not baptism. I DO THEREFORE REJECT THE FORM OF WORDS, 'BAPTISM FOR THE REMISSION OF SINS,' AS UNSCRIPTURAL, AND AS TEACHING ERROR, AND CAUSING MISREPRESENTATION. I adopt the blood of Jesus for the taking away of sins." * * * —H. T. Anderson, a Campbellite.

Foreign Missions

I hope our country churches will make a special effort to take a collection for foreign missions during April. If all of them in Mississippi would take a collection for that purpose during this month I would have no fears as to our reaching, in this State, our \$40,000.00. But on account of the severe winter through which we have passed, cutting off our country churches from having meetings, we are behind what we had given up to this time last year and are in serious danger of falling behind our \$40,000.00.

Let me therefore urge all the pastors and members of our country churches to see to it that a collection is taken for foreign missions, however small or large it may be.

If you fail us, we will fail; if you come up to our help we will succeed, God's blessings on our country churches.

Your brother in Christ,
I. P. Trotter, V.P.

Church Sanitation. How the Ministry Can Help.

With all their learning and influence as leaders, what is our ministry doing in the campaign for the preservation of health? Let every minister examine his record. The reading laity are watching and wishing for the church to speak. School teachers are being enlisted; many physicians are helping. Why is the ministry solidly join the campaign? For those not enlisted, doubtless the cause of many of the older ones is that they were taught other methods, and do not believe in the later system of disease prevention.

Again, others may believe in it, but fear that the majority of their constituents do not, and fear to speak out. We are sure, however, that there are many, many ministers who are heart and soul for better health conditions, who are waiting anxiously for the psychological moment to open up a vigorous fight for one, church, city and state health improvement, and it is the hope of these articles that this very day has arrived and the opportunity may be seized instantaneously.

Brother, this cause will win. It must win, and the man who acts upon it will be a benefactor indeed and will receive a response from the people that will repay a hundred fold.

What can we do? Teach and preach good health and sanitation. Surely, trained men can do this with tact and wisdom, and not offend but help. Believe profoundly, first that our people are dying by the hundreds and thousands and our sick rolls augmented greatly for lack of this instruction and leadership and no greater power for good can be enlisted than the ministry, and this their sacred duty.

In visiting the sick, drop a word for prevention. Instruct that sickness comes from careless handling of disease germs and advise co-operation with physicians for this purpose. If the physician neglects this vital duty find occasion to get one that will advise.

The minister should have a model good health home along with the physician, as this comparison with others will impress the community favorably. Also lend a helping hand to the local health officers and let the congregation know that you endorse and encourage their efforts.

With reference to the church building and its environment, the minister should show constant concern. Here is where the church officials receive, and it should be made inviting. Men attend church and return with headache from bad air; others contract colds and possibly contagious diseases, and in many instances never return.

Think for a minute the intelligence necessary to calculate the proper condition of the air, lighting and heating of a church building with constant temperature changes, and see if the sexton is equal to the task.

"X. O."

The Home Board's Crisis.

Dear Brother Editor:

An impression has unfortunately spread in some quarters that the Home Board does not really face a crisis as we approach the close of the fiscal year.

The first suggestion is that a "decoration"

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committee should be elected by the church, composed of the pastor, one lady and one gentleman, the most intelligent and active in the church, and they "charged" by the minister or deacons to render clean and inviting the Lord's house and keep it so, inside and out. The pastor can, by this means, get a good grasp of the situation. It will soon be known that the church house is no longer a neglected hot-bed of disease; that it is in scientific hands and the scared ones will return and help to bring others to see a sanitary church house.

The church ordinances should be conducted with reference to good health ideas. Baptism in clean water; the Lord's Supper served in individual cups and other cups and water containers properly guarded. Attention to these matters will impress indelibly the minds of the children and visitors and be of lasting remuneration to the members who participate. We think also the pastor should have a public health service at least twice a year and have addresses, papers and suitable music for good health purposes. This will give the "decoration" committee more intelligence with which to work, on the part of the church and be the means of giving expression to a positive stand by the church. This committee should arrange these programs.

It is not my purpose to inject any new theology into these remarks, but my impression is that the ministry is emphasizing the providential side of sickness and death beyond reasonable bounds, and thereby discouraging preventive measures. Surely, Providence holds life and death in His hands and orders the destinies of men, but does He order negligence of Nature's laws by which these results come about? Let us guard, if we are not charging Providence with premature deaths and invalidism that come as a direct result of self-imposed sin, and the Divine Judge has simply spoken a decree of rebuke.

To be plain, brethren, we know that numberless innocent lives are cut short in infancy and childhood by the sins of their ancestry, and that our people are dying daily as a result of some inherited or acquired malady that has no divine sanction for its origin, and why preach and pray these people into eternity as an act of Providence?

The ministry, in my opinion, should handle this question in a positive manner, and teach the people as no others can that sin is the author of manifold ills, poverty, invalidism and death, and that this is the reaping of previous sowing of the seeds of sin. This question has grown too appalling to longer be covered with fancied impropriety. Men and women should know the truth, the whole truth, and no power is equal to the ministry in proclaiming it.

With reference to the church building and its environment, the minister should show constant concern. Here is where the church officials receive, and it should be made inviting. Men attend church and return with headache from bad air; others contract colds and possibly contagious diseases, and in many instances never return.

Think for a minute the intelligence necessary to calculate the proper condition of the air, lighting and heating of a church building with constant temperature changes, and see if the sexton is equal to the task.

The pastor should consider what this means to the people who attend regardless of results. See the number who never attend on account of this neglected condition.

There was never a greater mistake. Our

appropriations have never in the history of the Board been so large as this year, and our receipts are smaller than they were on the first of April last year, including the receipts for the services of our evangelists.

It positively will not do in this hour when the great cause of Home Missions is so sorely threatened, for our brethren to think that the Home Board has no crisis. We never had a greater!

If our sincere regard for the welfare of other causes has made us too timid in pressing our own, we make acknowledgement and beg pardon. The situation imperatively calls for enthusiastic, whole-hearted presentation of our needs to the churches and heroic, prayerful giving on their part.

With fraternal insistence, with almost unspeakable concern, we plead with the brotherhood throughout the length and breadth of the South, to do their best for Home Missions and do it at once.

Our entire receipts up to April 1st, including receipts for the services of our evangelists, were only \$117,399. That is, in eleven months we have only a little more than twenty-five per cent of our apportionment. The balance of nearly \$300,000 must be raised in thirty days, if we meet our apportionment and avoid a humiliating debt.

By the combined effort of all our people, in country, town and city, and the blessing of the Lord, we may yet have a victory, dark as the prospects now seem to be.

May the Lord lead and help us.

Yours in distress, but hope,
B. D. Gray,
Corresponding Secretary.

Atlanta, April 5, 1912.

Mexico.

J. G. Chastain.

The recent revolution in northern Mexico eclipsed by far that of a year ago, when we take into consideration the interruption to traffic and travel by railroad bridge burning. The trains running out from Durango were stopped for five weeks, but they have been started again and we are now getting our mail regularly, besides enjoying several other pleasures and conveniences which had been cut off for the time being. At one time the city of Durango was threatened by hordes of bandits, but the half dozen consular agents representing as many foreign countries met and sent an official message to President Madero asking for protection. This brought a garrison of three hundred soldiers, who reached the city on Sunday at noon. They were received at the depot by perhaps a thousand people; indeed, the whole city was wild with delight, calling them the "Salvation Army." Torreon is a great railroad center, and that district has suffered more than any other part of the country.

Some uninformed person makes the statement in a United States paper that Diaz had been recalled. This may have been done by some individual, but the Mexican people do not want Diaz or his kind of administration. It is true he held the people down with an iron hand, yet his administration fell short in one important particular; he did little to inculcate into the people the high principles of citizenship, democracy and individuality. Madero does not want to hold the people down, but is trying to raise them up on a higher plane of human-

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THE BAPTIST RECORD

Francisco I. Madero, the present President of Mexico, and now thirty-eight years of age, has traveled extensively and is liberally educated, having completed his studies in the United States and Paris. The Maderos are wealthy landholders and cotton-growers in northern Mexico.

Mr. Zapata is a man of humble birth and uneducated. During the Madero revolution a year ago he came into prominence by his valor and was made general. When Madero became president, Zapata was disappointed in not receiving a high government position, but his contention is that the poor people have not been duly recognized in the readjustment of things. In the state of Morelos, which lies south of Mexico City, and where Zapata is operating, it is said that there is practically no middle class of society; that, not including the cities, nearly all the land of the state is owned by thirty men, most of whom are Spaniards. The thousands of peons from the farms and the mountains constitute the large number of sympathizers and followers of General Zapata. The revolution in southern Mexico has no organic connection with that in the north now led by Orozco, who is also a new man before the public.

The following are some of the special benefits that will result from the war. It means a better day for the poor; they will never be oppressed as they were before. Mexico will have a cleaner administration; she will rise in her own opinion as well as in the estimation of the outside world. She is already giving more attention to her army, raising it to a higher standard in every sense. Diaz was a back number; he was behind his nation, while Madero is far ahead of it, as all great reformers and leaders should be. This man, by his clean record, his humane and democratic spirit, will be a great character-builder. Almost as by magic, he will lift his people up on a higher level in almost every sense.

What shall I say about our mission work? It would take a more facile pen than mine to tell all about how, in the providence of God, war opened Cuba, South America, Japan, China and many other countries to the Gospel. The number of newspapers in Mexico has greatly increased; the people are educating and are reading more than ever before; they are beginning to think for themselves, the very thing the Catholic priests try to keep them from doing. The liberal spirit and democratic principles are growing and spreading, all of which is bound to fall out for the furtherance of the Gospel. At the close of the Cuban war all evangelical denominations rushed in and pressed the work, with the result that today, that island is largely evangelical. What are we going to do for Mexico? For fifty years we have not had such an opportunity as will be presented to us at the close of this year. All of our missionaries are overworked, and some of them are broken down.

We are all grieved over the death on February 1st of Rev. Teofilo Barocio, the brilliant native pastor of the First Baptist church of Mexico City. On March 9th Rev. J. S. Cheavens was operated on in the Mayfield Sanitarium of St. Louis, for appendicitis. We hope he will recover. We need reinforcements and better equipment for all of our work.

Our hearts go out in deep concern for the two mission boards back at home. By a hearty concert of action on the part of all our dear people, these debts could be lifted easily in one day, and no one would be hurt by it. Some people who have been holding back the Lord's money are going to turn it loose, and they will receive a rich blessing as the result.

This writer is not planning to go to Oklahoma City in May, but other Mexican missionaries will be there, and I trust the Convention will give them a good hearing. We are hungry to have some of the good brethren of the United States visit us in Mexico and see what we are trying to do to establish and extend the Redeemer's Kingdom in this country. But, brethren, please do not wait too long, lest when you do come, you may not find some of us here. In the meantime let us continue to pray and labor on, because "the night cometh when no man can work."

Durango, Mexico, April, 1912.

"The Passing of Evolution."

The first chapter in the seventh volume of "The Fundamentals," a series of booklets being sent free to all English speaking preachers by the "Testimony Publishing Company" at the expense and kindness of "Two Laymen," who are tired of the shallow, subverting fallacies of today, therefore desire to bring before the ministry the deep fundamental truths of God, is under the above heading and is by Prof. George Frederick Wright, D. D. LL. D., Oberlin College, Oberlin, Ohio. And it is a masterpiece of clearness, close reasoning, good logic and sound truth. Every preacher should study it closely.

The following is the last three paragraphs of the article and is itself enough to stir the interest of any thinking man. He says: "A great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value. Indeed, the concentration of specialists on narrow lines of investigation really unfit them for duly weighing religious evidence.

"Spiritual things are not to be discovered by material instruments nor detected by the material senses. Physical science cannot penetrate to the origin of anything, but must content itself to deal with processes already begun. Profound mystery hangs over the birth of every human soul. Who can tell when it becomes a free responsibility, reflecting the image of its Creator? Is the soul, as well as the body, begotten by the parent? This question has divided theologians from the time of Augustine to the present day.

"The worst foes of Christianity are not physicists but metaphysicians. Hume is more dangerous than Darwin; the agnosticism of Hamilton and Mansel is harder to meet than that of Tyndall and Huxley; the fatalism of the philosophers is more to be dreaded than the materialism of any scientific men. The sophistries of the Socratic philosophy touching the freedom of the will are more subtle than those of the Spencerian school. Christianity, being a religion of fact and history, is a free-born son in the family of the inductive sciences, and is not specially hampered by the paradoxes inevitably connected with all attempts to give expression to ultimate conceptions of truth. The field is now as free as it has ever been to those who are content to act upon such positive evidence of the truth of Christianity

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as the Director has never pleased to afford them. The evidence for evolution, even in its mildest form, does not begin to be as strong as that for the revelation of God in the Bible.

Note carefully the first sentence quoted: "A great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value." If ever the truth has been stated in print, that statement is the truth.

"Specialists in scientific investigation" necessarily have to endeavor to throw to the winds everything previously considered as established in their special line that they may investigate freely and without bias, consequently they become narrow and their statements are worthless except along the lines of their special science, and contemptible along their own specialty when their statements are assumptions and presumptive assertions instead of proven facts. As long as scientists have to infer, assume, and suppose, their statements are not scientific and should not be made. He who presumes to send out speculations under the heading of science lacks both ability and honesty and seeks to sell self for more than he is worth.

I have read quite a number of so-called "scientific works," and when I get hold of a book whose writer begins to assume and presume, and suppose, and infer, I throw the book aside as unworthy of consideration, and misleading. Men have no right to pose as scientists and give out utterances that confuse and mislead as scientific unless the statements set forth are demonstrated or absolutely proven facts. Science is "Knowledge gained and verified by EXACT observation or CORRECT thinking;" and he who sends out statements as scientific which have never been demonstrated and cannot be clearly proven is a misleading, confusing imposition upon the credulity of the weak.

True scientists do not do such. It is the would-be, the hollow-head, who wants to be considered what he is not, that dares to so mislead.

But as Prof. Wright says further, "The concentration of specialists on narrow lines of investigation really unfits them for duly weighing religious evidence." This is true of all, just as the concentration of ministers on religious lines of investigation really unfits them for duly weighing scientific evidence. Our society naturally somewhat narrows us to the one, whatever it may be, consequently the only of going to scientists for correct testimony about the Bible; except to those who are searching the records of the past for every kind to see just what they give forth concerning the Bible. Those who do that however are constantly finding strengthening evidence of the genuineness of the strongest Christian claims, but those who pursue the same investigations with preconceived hatred for the Bible, find enough to keep them writing against it.

If after all of these years of continuance and blessing the Bible is not yet established or overthrown it is certain that the findings on the monuments and in the buried cities of the past can affect it much. Let

Christians hold to their Bible and believe and preach it, and go to it for evidence instead of to those whose business naturally narrows their vision to the disconnected, fragmentary findings of their research. Scientists have changed times unnumbered but the Bible is the same, substantially, that it has been for more than 1900 years. The Testimony Publishing Company is doing a splendid work. Thanks to the "Two Laymen."

The Cry for Help.

By W. S. Allen.

The vision of Paul at Troas has always impressed me. "And a vision appeared to Paul in the night. There stood a man of Macedonia, beseeching him, and saying, come over into Macedonia and help us." Paul did not need this vision to stir him up to do his duty. He was willing to go wherever God directed him. He needed only to be shown the way.

It is admitted by all that we are today face to face with a serious crisis in our mission work. It is a great hour for God's people if they will only realize it and do their duty. It seems to me that our people need to get a vision of a lost world as God saw it. There are millions and millions of lost souls in the darkness of sin and death crying for the light and it seems that God's people are deaf to this cry. This vision meant several things to Paul. It was the cry of the lost. Have you never heard it? Oh, I have heard it like the sad wail of a lost child crying in the night. It was this cry that brought Jesus Christ to the earth. He came to seek and to save that which was lost.

It was a cry for immediate help. It would have been disastrous to wait. It is so today. "Men are dying without Christ at the rate of thirty million a year, eighty thousand a day, three thousand an hour, fifty a minute, almost one a second. Each tick of your watch is the drum-beat over some Christless grave. Sixty generations have gone out on the unreturning tide of time since Jesus gave the command to 'go.' What are we doing about it? Living in luxury and plenty and saying to our missionaries, 'wait.' We are even facing the possibility of saying to some of them that they must come home. It ought to put every man who professes to love Jesus Christ to shame and humiliation.

The vision meant opportunity. We face open doors the world over. This call for help comes from China, Japan, India, Italy, Africa, Russia, South America, and the ends of the earth. It can be heard at our very doors. The souls of men are so hungry for the Bread of Life and God is so anxious for them to have it that He is sending the nations of the earth to us. We never have had such an opportunity to give the gospel to the world. If we fail to use our opportunity God will take it from us and give it to another. We need to study seriously

They do say that Sunday School Superintendent Todd at the First Baptist church, Vicksburg, is a success. That Deacon Anderson is tickled till he shakes, and teaches a delightful class of grown-ups. Well, things are said to be improving over there, and we are going over to see about it.

Thursday, April 11, 1912.

Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Remlinger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured."

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March 24th, 1912.
111 New York Hall, Louisville, Ky.

Dear Brother Lipsey:

I am sure the readers of The Record will be glad to know of our delightful trip to the great missionary meeting called "The World in Cincinnati."

The meeting started March 9th, and will close April 6th. I, together with about seventy-five of the Seminary students and all of the Training School girls, had the pleasure of being at this great meeting last Friday, March 22nd.

The missionary exhibit consists of a representation of the different mission fields of the entire world, showing how the people live, what they worship and to what extent superstition and idolatry have them in their grip.

Thus presenting the great need of the gospel with its light and life.

It gives you an idea of the work that you cannot get from books or anywhere else except on the fields themselves.

Besides the places representing the different fields, they have the "Pageant of Darkness and Light," which gives a presentation of the work among the Indians. A presentation of David Livingston in the heart of Africa, with his soul burdened for that Dark Continent, and a longing desire to go home gnawing away at his heart, with his pathetic plea for home and loved ones, yet his work unfinished and his determination to finish it, and let the light dawn upon the land of darkness.

Would to God that he could know what his life spent in Africa has meant to those people; and a presentation of other works of like nature that time will not allow me to mention.

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Would to God that he could know what his life spent in Africa has meant to those people; and a presentation of other works of like nature that time will not allow me to mention.

Then the closing scene, with people coming from north and south and forming into a fine tableau, praising for the redemption of the world through His Son Jesus Christ, and forming into a fine tableau. It was indeed the most thrilling scene I ever saw.

The thing that touched me most was the need of those people steeped in sin and superstition, with no hope in this life nor the life to come and the wide open door that is calling for men and women to enter with the message of life, wrapped up in the old, old story of Jesus and His love.

May God put it into the heart of those who have money, to make it possible for a large number of men and women to enter this open door and win these people for Christ before the door is closed again.

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of 97 and a Sunday School membership of 79. Brother C. E. Dearman is pastor and gives half time to this work.

The Highlands, of which J. A. Lee is pastor, has a membership of 112, and a Sunday School membership of 135.

Poplar Springs, just outside of the city, has a membership of 100, and a Sunday School membership of 73. Brother R. S. Gay is pastor.

These figures are taken from the last associational report and I am satisfied that both churches and the Sunday Schools have gained since that report was made. In addition to those who hold membership in these churches there are at least six hundred Baptists in the city who either have their letters in their trunks or in some church out of the city. Many of them do not even attend church services and have made no provision for their children to attend Sunday School. This is a very sad commentary on our Baptist cause in the city. I am glad to say, however, that the Baptist pastors are not to blame for this state of affairs for they are always on the watch for the incoming Baptist and use every effort to get them to become identified with our work.

Dr. John R. Sampay writes on recent commentaries on Genesis, and promises to give in the next issue his own views of the composition of Genesis.

Prof. Henry B. Robins, of Berkeley, Calif., writes upon "The Real World."

A new departure is a department of expository notes by the faculty of the Southern Baptist Theological Seminary. Among the various notes is one by Dr. Mullins on "The Holy Spirit in the Old Testament."

The usual fifty pages of book reviews appear, giving information and estimation of many of the most recent books which are of interest to the minister and Christian worker. The number is a very valuable one.

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Baptist News Notes from Meridian.

By J. A. Lee.

I believe it is generally conceded that Meridian is the greatest city in the State for Baptists.

I suspect she might sustain this reputation from a numerical standpoint, but when it comes to doing things, there are other cities in the State that will measure up to her.

We have six churches in the city—five of them have full time, and one, half time. The First church, with Dr. J. T. Shipman as pastor, has a membership of 827. They have in their Sunday School officers and teachers and pupils, numbering 682.

The Fifteenth Avenue church, of which Dr. I. A. Hailey is pastor, has a membership of 378, and a Sunday School membership of 350.

Forty-First Avenue has a membership of 304 and a Sunday School membership of 379. Brother W. E. Fendley is the efficient pastor.

South Side, with Brother J. G. Murphy as pastor and who believes in using the pruning knife, has a membership of 290, and a Sunday School membership of 202.

Eighth Avenue has a membership

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Southern Baptist Convention

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Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS PAIN, CURES INFLAMMATION, and is the best remedy for DIARRHEA. Sold by Druggists every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." and take no other kind. Twenty-five cents a box. AN OLD AND WELL TRIED REMEDY.

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Send us a photo of your pastor or your church; we will finish 500 high-grade Post Card Pictures and express to you prepaid. You can easily sell them at ten cents each. We trust you. When sold, send us \$20. 1,000 for \$30. Address, Southern Agency, 1508 Sabine Pass Ave., Beaumont, Texas.

Your brother in the work,

R. L. Wallace.

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Woman Missionary Union

MRS. T. J. BAILEY, Editor, Jackson, Miss. (Directed all communications for this department to Mrs. T. J. Bailey) MRS. W. S. SMITH, Leader for Mississippi.

MISS MARION BARTON, Winona—Y. W. A. Leader.

CENTRAL COMMITTEE

MRS. W. A. MCCOMB, Clinton—President. MRS. J. AVEN, Vice-President. MRS. C. W. RILEY, Houston, College Correspondent. Rec. Sec'y. MRS. V. A. BOHANNON, State Work. Jackson. MRS. RHODA ENGLE, S. Vice-Pres. Home Missions. Jackson. MISS MARGARET LACKEY, Personal Service Dep't. Clinton. MRS. E. H. LONG, Jackson.

MEMBERS OF ANNUAL MEETING

MRS. W. A. McCOMB, Clinton—President. MRS. J. AVEN, Clinton—Vice-President. MRS. GEO. W. ROWE, Houston—Recording Secretary.

MISS MARGARET LACKEY, Clinton, Miss. (All Societies of Margaret Lackey, Jackson.)

The Woman's Missionary Union meets in Oklahoma City May 16th to 20th, 1912, and those who would like to go as delegates please send name to Mrs. W. A. McColl, President of Central Committee, Clinton, that the names may be presented to Central Committee who will pass upon same. Each state is allowed twenty delegates besides the vice-president.

January, February and March having passed it is time for the societies to make and send their quarterly reports to Miss Margaret Lackey of Clinton. It is earnestly requested that every society send report, if it is nothing more than to send in the name of the Society officers, for this in itself is a great help since the Central Committee is trying so hard to get a complete list of all societies and officers.

Antioch Dots. March the 30th a church enter-tainment was given by Mrs. Luckett and Mrs. Dudley that was a joyous affair. There were recitations, songs and tableau scenes that made the hours go by on golden wings, and left many sweet thoughts to be treasured in days to come. The children had a jubilee, jumping rope, playing games and listening to the sweet music. What is more inspiring than the happy voices of children in their innocent sports?

The Convention is rapidly drawing to a close and unless there is an earnest effort on the part of every society our State will fall behind in its apportionment which is not only crippling our funds, but is a great embarrassment as well, to the delegates who attend the Convention. The figures are as follows:

					Training Sch	
Foreign	Home	S. S. Board	Margaret	Home	Cur. Ex.	En'tt
Apportionment	\$400 00	\$3,600 00	\$8 00	\$75 00	\$110	270 00
Have paid	1,036 75	1,455 85	68 20	37 50	\$110	25 25
Still to raise	363 24	2,144 15	11 80	37 50	...	244 75

Our Convention is rapidly drawing to a close. We do hope the societies will send their quarterly reports and make every effort to help meet our apportionment.

Read the figures of apportionment. See how much has been paid and how much is still to be raised. If your society is being asked to make an earnest effort to raise our part. If every society in the state will make a long hard pull we will make our apportionment all right.

Several names have been sent in as delegates to the Southern Baptist Conventions. So far the Y. W. A.

Mrs. E. C. Bolls.

Mrs. Sarah Ellen Robertson. Mrs. Sarah Ellen Robertson, born May 20, 1849, died March 15, 1912, at the home of her daughter, Mrs. J. F. Whitfield in Clinton, Miss.

Mrs. Robertson was the daughter of Jeremiah and Amelia Butler Adams of Warren county, Miss. They were all members of the Flower Hill Baptist church. At the age of sixteen she was married to Mr. Jos. Addison Robertson, of Illinois, where they lived many years, then for several years in Texas returning later to Mississippi. She is survived by one brother, a sister and five children who mourn her loss, four of whom were with her in her illness, another arriving in time for the funeral.

Mrs. Robertson was a member of the Clinton Baptist church where the funeral services were held, conducted by Dr. Spores.

She was one of the gentlest, peacefulst souls I ever knew and her dropping out of life leaves a great aching void in the hearts of those who loved her. The body was laid to rest by the side of Mrs. Amelia Whitfield, mother of Mr. J. F. Whitfield.

But the soul has winged its flight to that Beautiful City whose builder and maker is God.

A Friend.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble will send their address to him at 701 Carny Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Missionary Day in the Sunday Schools.

April 7th will be observed very generally by our churches over the South as a Missionary Day in the Sunday Schools. Emphasis will be placed on both Home and Foreign Missions, and the lesson for the day will relate to these two great activities.

I beg to call attention of the Sunday Schools to the urgent needs of the Home Mission Board at this time.

Through more than fourteen hundred workers, maintained wholly or in part by the Home Board, this agency of Southern Baptists is closing a great year's work for the redemption of the homeland. But not for many years has our distress been so great on account of the small receipts from the churches all over the South wherewith to pay for the work.

Instructed to do the year's work on the basis of a \$400,000 apportionment, and with outstanding obligations that will on May 1st approximately total the whole amount, the Home Mission Board has received up to the close of March only a small amount above \$100,000.

Our distress is very great. We shall need \$10,000 a day for the last thirty days of the Convention. Most all of the money will be raised during the four Sundays in April. It will take \$75,000 for each Sunday, if we count that way.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary this simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

The cause of Home Missions was never so great and the call for large giving to this cause never so urgent for Southern Baptists as it is right now. We beg that the superintendents and teachers in the Sunday Schools everywhere on April 7th will impress upon the Sunday Schools the greatness and urgency of our needs and the great importance of the Home Mission cause.

The Home Mission Board at one time conducted the Sunday School work of Southern Baptists, and under God it was an influential instrument in bringing about the foundation of the great Sunday School work. On this account it is fitting that the Sunday Schools should have the Home Mission cause placed upon their hearts. But, of far more moment than this, is the worth of the cause itself and the need of standing by it in the present crisis.

Fraternally yours,
Victor I. Masters,
Editorial Secretary.

DON'T BE MISLED

by claims of unknown makers or the testimonials of unknown people about the "wonderful" merit of some untried medicine.

Get Positive Proof

Write us for a free sample of BOND'S LIVER PILLS, a genuine and gentle Liver Stimulant. ONE of these small pills at bed time, will promptly relieve Headache, Biliousness, Constipation, Indigestion and Torpid Liver. Bopd's Pharmacy Co., Little Rock, Ark.

Brother O. P. Estes has accepted a position as a member of the faculty in our sister institution at Hattiesburg. We congratulate our sister college on securing the services of one of our faculty, Prof. J. L. Johnson and one of our best students.

We regret very much to have to give up Prof. J. L. Johnson and Prof. E. Godbold as teachers in our institution.

PLANTING COTTON SEEDS.

We are leaders in uplands 1-inch, Toole, Hites, Kings, Simpkins, Columbia, Cleveland, Keenan; 1 1/4-inch, Floradora, Allen's, 1 1/2-inch. Get catalog. N. L. WILLET SEED CO., Augusta, Ga.

DROPSY Treated. Quick relief. Relieves all forms of dropsy. Causes a full, healthy breath in a few days, usually gives entire relief in 15 to 45 days and effects cure in 30 to 60 days. Write for trial treatment Free. Dr. H. GREEF'S SONL, Box 44, ATLANTA, Ga.

youth in the joy of others.

Brother Dana is planning to add two rooms to our Wayside Hall which has recently been ceiled. He is at all times progressive, and obstacles only make him more resolute in his forward movements.

Like Brother Farr, he has a way of making people believe they can do things. Our Sunday School has been a great uplift to the community. It has drawn us together in a social way, to say nothing of intellectual and spiritual advantages.

Surely the results will be manifest in a nobler consecration to the Master's service.

Several names have been sent in as delegates to the Southern Baptist Conventions. So far the Y. W. A.

NEWS IN THE CIRCLE

MARTIN BALL

Dr. W. T. Lowery has the assistance of Pastor L. E. Barton in a great meeting at Blue Mountain. There have been many additions to the church and the end is not yet.

Pastor J. J. Mayfield, of Durant, is making splendid progress in his work at Durant. The church is standing by him nobly. He is the vice-president of the Home Board in the Yazoo Association and is looking after the work in a commendable way.

Rev. W. W. Muirhead has bought a home near Winona and built a good house. He is now ready to supply any churches that may want his labors. He has two Sundays open.

The First church, Weiner, Ark., has just closed a gracious meeting. Evangelist T. T. Martin, and co-laborers, aided Pastor J. H. Foster. There were thirty-six additions, and they continue to come.

Dr. T. W. O'Kelly conducted his own meeting as pastor of the First church, Raleigh, N. C. There were sixty additions. It is stated there were no solo, no choir, but a good deacon led the music. The Holy Spirit was given a chance and He accomplished great things for the people.

The fifth Sunday meeting of the Yazoo Association held at Collie was well attended on Friday and Saturday. The preachers in attendance were T. N. Lusk, W. W. Muirhead, J. J. Mayfield, Harry Lee Spencer, and Martin Ball. Brother Mayfield is the vice-president of the Home Board, and Martin Ball for the foreign evangelists. There were two hundred and fifty additions to the churches. More than half of these by baptism.

In one of the churches in Houston, Texas, there were three Catholics and four Methodists joined during the campaign recently conducted there by our Home Board evangelists. There were two hundred and fifty additions to the churches. More than half of these by baptism.

The Baptist Builder says, "Next Sunday is the Lord's time for His Passover Supper in His churches."

We were not aware of the fact that the Lord had a "Passover Supper" in His churches. We know of the Lord's Supper. How does The Builder know that "next" Sunday is the time for the "Lord's Passover Supper?"

The West Tennessee Baptist Sunday School Convention will hold its regular annual session at Brownsville, April 23-25. This convention is largely attended and much information and inspiration is obtained from the meetings.

Dr. Geo. W. Truett, of Dallas, Texas, is conducting a meeting at San Marcos, Texas. The San Marcos Academy is located here. It is a great school having a splendid building, with all modern equipments. The school is crowded with students.

Dr. W. D. Nowlin has purchased the Baptist Witness of Florida, and thus becomes editor and proprietor.

His son, Dudley, is business manager. Dr. Nowlin will not give up his pastorate at Lakeland. He is a clear writer and fine preacher.

Dr. J. Frank Norris has again offered his resignation as pastor of the First church of Ft. Worth, Texas.

Dr. Willingham has arranged with the missionaries on the foreign fields

who has recently accepted the First church, Shreveport, La. The appeal from the membership for the pastor to remain was very enthusiastic. It remains to be seen what he will do.

Dr. J. J. Taylor, First church, of Knoxville, Tenn., has been called to the First church of Owensboro, Ky. His decision has not been announced. He is a sound Baptist, a fluent speaker and excellent writer.

At Avondale, Ala., Rev. W. M. Anderson recently held a splendid meeting in which thirty-seven were received into the church membership, twenty-six by baptism. Steps were taken to build a larger and more commodious house of worship.

The First church, Wilmington, N. C., has just closed a gracious meeting. Evangelist T. T. Martin, and co-laborers, aided Pastor J. H. Foster. There were thirty-six additions, and they continue to come.

Dr. T. W. O'Kelly conducted his own meeting as pastor of the First church, Raleigh, N. C. There were sixty additions. It is stated there were no solo, no choir, but a good deacon led the music. The Holy Spirit was given a chance and He accomplished great things for the people.

Rev. C. C. Carroll, who recently resigned the Third church, Owensboro, Ky., has accepted a call to the First church, Winchester, Ky. He is a son of Dr. B. H. Carroll, dean of the Southwestern Theological Seminary, Ft. Worth, Texas.

The Third church, St. Louis, Mo., Dr. W. J. Williamson, pastor, has bought a lot joining the present church lot, and will erect an educational building." They paid for this property \$250,000. The addition gives them the best church property in that part of the city. The church increased the pastor's salary by one thousand dollars.

The Southwestern Theological Seminary, Ft. Worth, Texas, has an enrollment of students for this year of one hundred and fifty. Sixteen states and five foreign countries represented. One of the best seminaries buildings in the world.

A campaign on to raise one million dollars endowment fund. Four Southwest States—Arkansas, Oklahoma, Louisiana and New Mexico have appointed trustees. This makes it a Southwest Seminary.

State Secretary of Missions of Arkansas, Dr. Jno. T. Christians, is delivering a series of lectures to the students of the Southwestern Theological Seminary and will make the missionary address on missionary day. Mississippians know that these students are enjoying a great intellectual and spiritual feast.

Guaranteed to cure, or money refunded.

F. V. Lippman, Savannah, Ga.

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W Young Is Shivering or Weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

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Right in your own grove—waiting for you to take them out. All you need is an American Saw Mill to cut that timber into lumber, which you can use yourself or sell at a good price. You can buy the "American" Mill to your farm engine and run it yourself, turning out first-class lumber faster and cheaper than any other mill. We've written a book—"Making Money Off the Wood Lot"—which tells a number of ways in which you will find an "American" Mill profitable. We want to send you a copy. Write to our agent office.

American Saw Mill Machinery Co.
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18th Terminal Building, New York
Chicago—Savannah—New Orleans

to send them a cablegram of one word—"VICTORY"—in case the entire indebtedness of the Board is met by April 30th. Now is the time to make the missionaries glad.

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HONEY AND TAR
COMPOUND
STOPS COUGHS - CURES COLDS**
Contains No Quinine. Is Safe For Children.

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DESPONDENT**

This Advertisement Is Worth \$1.00
to You IN CASH—and Many Times
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Clip this Adv. and mail to us with \$5.00, and we will accept same as full payment for six \$1.00 bottles, sent pre-paid, of

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Rheumatism, Blood Poison, Scrofula, Skin Diseases, Female Diseases, and Liver and Kidney Complaints. Makes Rich Red Blood; cleanses the entire system, clears the brain, strengthens digestion. Thousands endorse it.



Regeneration, the Aim of the gospel.

W. E. Pendley.

John 3:3: "Except a man be born anew he cannot see the kingdom of God."

Regeneration is the key word to the gospel. Men sometimes speak of the gospel as if it were intended to bring to us simply the glory of God, a clearer and higher manifestation of Him than has been made in nature. That is not so.

Most radical is the operation of the gospel upon man; to bring him into harmony through the new birth with the Spirit of the Most High. Not even glorified is the word that unlocks to us the meaning of Scripture; although wherever the gospel goes, thither civilization goes in its train. It scatters the emoluments, the industries, the arts of civilization, around its path as the prince may scatter diamonds and pearls from his royal robe. These inventions which multiply power, which multiply wealth, which span the spaces of earth and contract them, which curb and conquer the seas, which makes the winds and the lightning the messengers of man—they are a fruit of the gospel, but they are not the end of the gospel.

The gospel, therefore, does not manifest to man the reality of God, although it throws a more beautiful and surpassing light upon His character, His wisdom, and His purpose of grace.

It does not come to declare man's own sinfulness. Christ came not into the world to condemn the world, but that the world through Him might be saved. Consciousness of sin has been in the heart, has existed on the earth, ever since the gates of Paradise; and out of this has come the offering up of human sacrifice, that God might be propitiated. Out of this has come blighted despair, bitter remorse, when there has been found no way of the most anxious spirit in its anxious quest, with which it could be harmonized again with the One from whom it had departed. You do not need to go to the Scriptures to learn of sin. You see it in all ages of human history; traced in so lurid that so light from the divine Word can surpass it. You hear it in the moan which arises in human society, all whose voice in the upper air—whatever the words of guilt or of enterprise be—that commingle on the minor keys. There is a sound of falling in beauty, in society, which represents the presence, and the recognition of the presence, of this element of life. Every human heart feels it to itself. When it contemplates eternity under the light thereof, this hideous writing comes flashing into exhibition.

It is thus transcendent in its aim. Where is there a philosophy that contemplates an ideal like this? Where has there been any most elaborate system of ethics, or ritual, except where they have been formed by the gospel, and has contemplated so amazing a change for man? Take the child and train it of its mind and heart in the eternal God against whom he has sinned. The new birth therefore the burden of the law, and

is the promise of the gospel. Not education. Education of the intellectual forces is indispensable in its place, and important in its relations but is subordinate to this regeneration by the energy of the Holy Spirit. It is not ethical teaching, so that a right exterior life may be fashioned by the power of the gospel. That as well, is important in its place, but the gospel contemplates a man's becoming right, contemplates his becoming holy in heart before he can become holy in character or in conduct.

Most radical is the operation of the gospel upon man; to bring him into harmony through the new birth with the Spirit of the Most High. Not even glorified is the word that unlocks to us the meaning of Scripture; although wherever the gospel goes, thither civilization goes in its train. It scatters the emoluments, the industries, the arts of civilization, around its path as the prince may scatter diamonds and pearls from his royal robe. These inventions which multiply power, which multiply wealth, which span the spaces of earth and contract them, which curb and conquer the seas, which makes the winds and the lightning the messengers of man—they are a fruit of the gospel, but they are not the end of the gospel.

Then, observe further, what follows of course, that he who most distinctly understands and apprehends this new birth—having not merely discerned it intellectually, but having experienced it spiritually will best understand and interpret the gospel of the Lord Jesus Christ. It is not intellectual equipment, or intellectual practice, that can prepare him for such a comprehensive intuition of the gospel. It is not conference with other minds, training his to proper views, giving him freshness of faculty, a fine stimulation of each power. It is not travel in distant lands, with the observation of geographical or social phenomena which exist there today as before time, which is to qualify a man to be an interpreter of the gospel, to apprehend its mysteries and to speak them to others. What needs for this is a spirit born of the Holy Spirit, into harmony with God. Then the mystery becomes not intelligible, since the human faculty cannot comprehend divine thought, but it becomes probable beforehand, and is easily accepted by the renewed, illuminated mind.

As Barnard says, nobly and sweetly: "The same things which are within us by the subtlety of the spiritual nature, are also above us, by the development of that germ which is implanted of the Spirit when the new birth takes place within him. But there is no salvation possible, according to the gospel, to any man in whom this spiritual, radical change, by the power of the Holy Spirit, has not been accomplished.

If you were to crowd such a man through the gates of pearl, the crystal pavement would be darkened by his selfishness. Heaven itself would blast him into blindness with its celestial splendors encircling and surrounding him. There is no salvation for any man, except as the new birth precedes it, and is the germ of it; and so that new birth regeneration, by the Holy Spirit is the key-word of this book of Life.

It is thus transcendent in its aim. Where is there a philosophy that contemplates an ideal like this? Where has there been any most elaborate system of ethics, or ritual, except where they have been formed by the gospel, and has contemplated so amazing a change for man?

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J. W. Provine, Ph.D., LL.D., Pres.
CLINTON, Hinds County, MISSISSIPPI

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Trained Salesmen earn from \$1,200 to \$5,000 a year. There are hundreds of such positions now open. No former experience needed to get one of them. We will teach you to be a salesman in eight weeks by mail and assist you to secure a position where you can earn good wages while you are learning Practical Salesmanship. Write for our free Circulars, list of good openings, and testimonials from over a thousand men we have recently placed in good positions. Address Nearest Office, Dept. 239 Nat'l Salesmen's Training Association, Chicago, New York, Kansas City, Seattle, New Orleans, Toronto.

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E. H. MARSH President

NATIONAL CO-OPERATIVE REALTY CO.
594 Marden Building
Washington, D. C.

New Orleans Letter.

The work at the Grace Baptist church is doing nicely. We feel that God is blessing us here. About sixty have united with the church since we began work together. We have not had a regular series of evangelistic meetings yet. We have our evangelistic meeting every Sunday night and God gives us power.

May I say to you that we have a sad problem here. It seems that New Orleans is a Baptist burying-ground. People move here and never identify themselves with any church.

In my field we have over

one hundred and fifty thousand people, that is, I have all this side of Canal street and I could add twenty-five thousand more to this and not make a mistake, for just across the vase of the lily, in the lining of the shell, in the sunset fires but in the mosses and lichens, in the grain of the wood hidden in the heart of the trunk of the tree. I can find here His love of beauty; but I do not find His holiness manifested, in its tenderness, in its eternal and spotless glory of perfect righteousness. This is never radiantly declared, on every side until there is in me something sympathetic with it, wrought by the Holy Ghost.

much can you tell of the Spirit of God from the physical structures round about us? I can find His wisdom in the balancing of the stars.

I find His constructive skill in the arrangement and interlocking of terrestrial forces. I find His love of beauty declared not merely in the vase of the lily, in the lining of the shell, in the sunset fires but in the mosses and lichens, in the grain of the wood hidden in the heart of the trunk of the tree. I can find here His love of beauty; but I do not find His holiness manifested, in its tenderness, in its eternal and spotless glory of perfect righteousness. This is never radiantly declared, on every side until there is in me something sympathetic with it, wrought by the Holy Ghost.

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Hair falling out Troubled by dandruff? Want more hair? An elegant dressing?
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Fertilizers
Virginia-Carolina
Chemical Co.

SUNDAY SCHOOL LESSON

By MISS M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 2. April 14.
Mark 2:23; 3:6

The Use of the Sabbath.

Golden Text: "The Sabbath was made for man and not man for the sabbath."—Mark 2:27.

When God gave the ten commandments to the children of Israel, one of them was, "Remember the Sabbath Day to keep it holy." Can you repeat the rest of the commandment?

From this one law which is great and good and if kept by man will make him better, mentally, morally and physically, the Jews had up to the time of Christ, made thirty-nine laws forbidding men to do certain things on the Sabbath. Then the Scribes and Pharisees had taken this list and made from them the most terrible additional list of things that might and might not be done on the Sabbath. Indeed, at this time the fear of doing something wrong had become so burdensome that the day was one to be dreaded instead of welcomed as a day of rest. We have space to mention but a few of these laws, but enough will be given to show to what extremes man may go when he attempts to add to God's Holy Word.

In feeding the chicks, no more corn must be thrown than would be eaten; some of it might grow, and that would be counted as planting on Sunday. A handkerchief must not be carried, for that would be bearing a burden.

A blind man must not use his stick on that day. Neither a fire nor a candle must be lighted, no matter how great the need of either. No doctor must make a call on that day—and a number of others equally as foolish. It was against such foolish and wrong ideas as this that Jesus taught the lesson we are to study today. But we in this day are inclined to go to the other extreme and make too light of the Sabbath day. And one extreme is as harmful as the other. We may strike a golden medium by learning that Jesus who has control over all things that concern the welfare of man, is Lord also of the Sabbath.

This lesson follows quite closely on last quarter. Jesus' opponents continue to challenge His authority in every way possible. Today's lesson is one of the most important instances, in this connection.

Give the first story in today's lesson.

What kind of grain was probably meant?

Did the law allow a Jew to pluck and eat of his neighbor's field? (Deut. 23:25.)

What then did the Pharisees see wrong in what the disciples had done? (They claimed that the plucking of the grain was reaping, and that rubbing the husks off with the hands was a kind of threshing.)

Tell the story of what David did that Jesus referred to. (1st Sam. 21:1-6.)

Read the account of this lesson in Matt. 12:1-8.

What is meant by calling Jesus Lord?

Relate the second instance given in this lesson.

Relate the instance as given in Matt. 12:9-14.

Who had perverted the Jewish law in regard to the Sabbath in Christ's time?

In what way had this law been made silly?

Why did the Jewish leaders so hate Jesus?

Why did Jesus so severely rebuke their hypocrisies?

SEEK FURTHER ANSWERS

In what way is it truer today than ever before that Jesus is Lord of the interests of mankind?

How is this showing itself in the industrial world?

How in our intellectual life?

How can we overcome the restless spirit that tends to make the Sabbath a holiday?

What should be our attitude toward Sunday work?

What constitutes a necessary work today?

How can the Sabbath be made a day of delight to children?

How may the Bible be used so as to make it a pleasure?

What is the best kind of reading for Sunday?

What do you think of the Sunday newspaper?

What do you think Jesus would say about it?

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Tyre's Antiseptic Powder... 1 heaspoonful
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Mix, use as a gargle and spray, morning and night. Destroy the germs, heals the membranes, sweetens the breath, preserves the teeth. Write for free sample, or get 25¢ or \$1.00 package at drug stores.

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What then did the Pharisees see wrong in what the disciples had done? (They claimed that the plucking of the grain was reaping, and that rubbing the husks off with the hands was a kind of threshing.)

Tell the story of what David did that Jesus referred to. (1st Sam. 21:1-6.)

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the student, and in every sense a true Christian gentleman.

4. That though his field of labor is to be in another state, we extend to him our prayers and sympathy, and every other possible support, and wish for him unlimited success in the work he is to enter.

5. That a copy of these resolutions be given Prof. Godbold, a copy be published in The Baptist Record, and a copy be furnished for publication in the Baptist paper of Louisiana.

L. D. Hall,
O. P. Estes,
W. A. Corkern,
J. C. Brent,
S. G. Pope,
Committee.

FISH Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Ga.

Thursday, April 11, 1912.

THE BAPTIST RECORD

Fifth Sunday Meeting at Union, Miss.

Was a Success.

The fifth Sunday Meeting at Union, Miss., was in every way a success in spite of the rain. We had a good attendance. We had on the program such men as Prof. Bush o. Clarke Memorial College; Rev. Lee Breedland, of the Mississippi Baptist. Rev. L. E. Lightsey and others. Come again, brethren.

The Lord's blessings on The Record. R. W. Bryant, Pastor.

Seminary Notes.

The third term examinations have ended, to the delight of many and the dismay of others. A student who was invited out to dine with one of the professors this week was heard to say, "I hope he doesn't grade my paper before I go. It might prevent embarrassment."

Some of our Mississippi men are leaving for pastoral work and otherwise. Brother C. E. Bass goes to Waynesboro. They "called" Brother Bass over the 'phone. This may be a step toward the "more excellent way!" Brother J. L. Hughes leaves to take up work for The Record. Brother C. M. Whitfield will likely go to Crenshaw. Brother R. B. Gunter, who will graduate this session, will preach every night this week for the West Laurel church. This is another step toward the "more excellent way" to secure a pastor.

M. O. Patterson, New York Hall.

Rev. J. B. Leavell Is a great success at the First Baptist church, Gulfport.

From the very first the work has moved on and up to higher ground. He preaches a full gospel and probes to the bottom of the hearts of his people. For three weeks he held forth the supreme claims of the book to right believing and being and doing God's will. As a result the church takes steps to build a \$35,000 house. And \$1,750 is given to missions. Twenty additions to the church, seven by baptism; many restored to fellowship. On the last Sunday there were three services, and seven saved.

The coming of the State Baptist Convention last November to Gulfport advanced the cause of Christ greatly. A devout spirit of soul-saving permeates the hearts of all churches.

God be praised.

B. L. Mitchell.

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OR CROUP for 120 years has met with continued and growing popularity.

BRONCHITIS, LUMBAGO AND RHEUMATISM are also quickly relieved by a few Applications.

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Baptist Sunday School Board

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and can be made at
cost of nine cents a
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ICE CREAM
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for improved farm land; an eight-room house with kitchen and servants' house, also four vacant lots; address DR. R. D. MILLER, Clinton, Miss.

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Two weeks before you canabor by planting Nancy Hill and Triumphant slips, \$1.75 per 1000. STRAWBERRY PLANTS, \$2.50 per 1000. JOHN LIGHTFOOT, Chattanooga, Tenn.

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Home Missions in a Crisis!

These figures show what the crisis is. Below are the receipts by states up to April 1, 1912. We need in April \$298,000 to meet our apportionment. Only four weeks remain in which to do it.

Alabama	\$8,865.58	\$25,000
Arkansas	971.85	15,000
D. C.	1,297.21	3,500
Florida	2,154.98	8,000
Georgia	12,557.25	54,000
Illinois		3,500
Kentucky	7,735.03	32,000
Louisiana	962.33	10,000
Maryland	6,264.35	9,000
Mississippi	2,889.24	31,000
Missouri	9,309.94	15,000
New Mexico	55.35	1,000
N. Carolina	12,595.04	26,000
Oklahoma	675.87	5,000
S. Carolina	11,198.12	31,000
Tennessee	5,178.48	20,000
Texas	6,190.94	71,000
Virginia	10,869.22	36,000
Miscellaneous	1,592.90	4,000

To be raised April 1st—April 30th, \$298,637.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder for painful, smarting, tender, nervous feet. It takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It gives relief to hot, swollen, moist, aching feet. Try it today. Sold everywhere. 25c. Don't accept any substitute. Sample FREE. Address Allen S. Olmsted, Le Roy, N. Y.

Dr. Sowers resigned the Coliseum Place church, New Orleans, last Sunday to accept a unanimous call to Florence, S. C. He has succeeded well in the pastorate of the Coliseum church.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla — that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

Mission Rally at Mars Hill Church.

On the last fifth Sunday we had the pleasure of having with us Brother and Sister McLeod from Summit, Miss., who are zealous workers for the mission cause. The following program was carried out:

In the forenoon the subject of "Stewardship; or, a Business Man's Obligation to God" was discussed by the pastor, Rev. J. A. Chapman. He discussed the subject from the following.

1st. A steward is one to whom there is something intrusted.

2nd. Who uses the intrusted in a judicious way.

3rd. No man owneth anything.

4th. God owneth all things.

5th. All men possess something.

6th. If I am a steward, in what way may I use God's means?

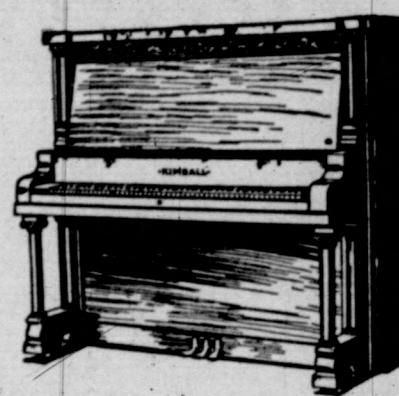
7th. What will be the result if we use these means to God's glory?

8th. It will be a living monument.

9th. There is a reward.

After this discussion, Brother McLeod preached a forcible sermon on Matt. 13:38.

At the noon hour the Ladies' Aid Society met, had Scripture reading and a talk by Mrs. McLeod, also a



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